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AND  
**RELIGIOUS INTELLIGENCER.**

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FOR THE CHRISTIAN MONITOR.

A BIOGRAPHICAL SKETCH

OF ANTHONY FOUNTAIN, Esq.

*The righteous shall be in everlasting remembrance.*

MR. FOUNTAIN was born on Staten Island, July 28, 1732, a few weeks after his father's death. He was educated in New-York, under the superintendence of an uncle. At the age of 12 or 14 he commenced a seafaring life, in which he continued until about the time of his first marriage; when he settled on the farm which he inherited from his father, on Staten Island; and on which, excepting a few years in the revolutionary war, he spent the whole of his remaining life. His education was plain, and his manners and habits were correspondent thereto; but he was esteemed by those who knew him, as a man of a strong mind and a sound judgment, of correct principles and excellent morals. In him society enjoyed a valuable member, and his country a decided patriot. During the revolutionary war, he not only manifested great firmness, but also rendered distinguishing services in the American cause. Occupying a convenient situation—having an extensive knowledge of the surrounding bays and rivers, and adjacent neighbourhoods; and possessing an inventive mind and a robust constitution, he achieved exploits in detecting the measures of the enemy, and in defeating them by conveying sea-

sonable intelligence to the officers of our army, which would have done honour to the most skilful and experienced warrior. In these enterprises he was often exposed to great fatigue and danger, both on land and water : Nevertheless he persevered, tho' at the expence of having to flee with his family, leaving, for a considerable time, his habitation and farm at the will of the enemy.

Mr. Fountain was one among the first magistrates that were appointed, in the county where he resided, under the American government ; and in his public as well as private character was much respected. He remained in office until certain scruples of conscience respecting the discharge of some duties appertaining thereto induced him to resign.

The memory, however, of this excellent man is chiefly interesting in his character as a Christian. At what age and by what means he received his first impressions concerning his state as a sinner, or his evidences of acceptance in Christ, the writer has not learned ; but, as he had become a member and a deacon in the Dutch Reformed Church on Staten Island before the war, it is probable that he was called by grace early in life, and under the ministry of the Rev. Mr. Jackson, then pastor of said church. Profession, indeed, is no certain evidence of possession ; but connecting therewith the principles and practice of Mr. Fountain, the godly who knew him considered him to be a regenerate man. Soon after the conclusion of peace he became convinced of the duty of believers' baptism ; and on the 24th of October, 1785, he was baptized, on profession of faith in Christ. At about that time the Baptist Church, on Staten Island, was constituted, and of which he was a constituent member. On the 30th of December following, he was chosen to the deaconship in the Baptist Church, in which office he remained, with reputation to himself and the church, as long as he lived. As a Christian, Mr. Fountain adorned the profession which he made ; his duties in the church, both as a member and an officer, being punctually discharged, and his conversation in the world being such as became a man professing to fear God and work righteousness. He was liberal in the support of the gospel, and *the poor he sent not empty away*. As a neighbour and as a citizen of Zion, he was

peaceable; and his advice, in matters of difficulty, was often taken to great advantage. May surviving professors in that and other churches, imitate, in these things, his worthy example!

By thus stating the excellencies of this good man, the writer would not be understood as denying that, with all saints, he had his imperfections; and no man, perhaps, more than he disclaimed any pretensions to merit, or professed a more exclusive reliance on that "grace which reigns through righteousness unto eternal life, through our Lord Jesus Christ."

As the actions which distinguished Mr. Fountain in life are worthy of imitation, so the joys which he experienced in death are truly desirable. In the early part, indeed, of his last illness, he appeared to enjoy but little comfort, and was strangely indisposed to spiritual conversation; occasioned, it was thought, by the unsettled state of some of his temporal affairs, which lay heavy on his mind; but having sent for a neighbour and friend [Col. Perine,] and having through his assistance adjusted his worldly matters, he appeared to be more composed and comfortable. And on the morning previous to his dissolution, it was the pleasure of God to visit him in a remarkable manner with his gracious presence. Col. Perine, who visited him that morning, writes,\* in substance, as follows: "I found him in the entire possession of his reason, and in the full assurance of hope in the righteousness of his dear Redeemer. I asked him how he did? To which he replied, Much better. I asked him if he had much pain? He answered, Not any. He then turned himself over on his bed, and gave me a look expressive of such exultation as language fails to describe. I then observed to him, You are about to leave us. Yes, neighbour, said he: adding, my Jesus has told me that my name is engraven on the palms of his hands, and that he will never leave nor forsake me. Thus, for several minutes he continued speaking of Jesus, and manifesting by his voice and countenance the utmost joy and triumph on his journey. He then called all his family together, and took his final leave of them individually. They were all much overwhelmed with the

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\* In a letter to Elder Samuel Carpenter.

parting interview, and the spectators with the melting scene: Indeed the dying charge of so affectionate a husband and father was almost more than human nature could endure. But he told us it was a day, not of mourning, but of rejoicing. He then went to prayer, in which it was evident from his gestures and expressions that he had a foretaste of heavenly glory. After prayer, he named a hymn of Dr. Watts, [the 30th in the 2d Book] which he desired to have sung, and in which he assisted. I heard him distinctly sing the whole hymn. His few remaining moments were spent in alternate effusions of praise and prayer; when the declining lamp of life was gradually extinguished, and he fell asleep in Jesus." He died Feb. 9, 1813, and in the 81st year of his age. His last illness was a putrid sore throat.

That Col. Perine was intimately acquainted with Mr. Fountain may be concluded from the following extract from his letter:—"Mr. Fountain and myself," saith he, "have lived neighbours ever since I arrived to manhood, during which time one continual friendship has prevailed between us." The above account, moreover, of Mr. Fountain in his last illness, is concurred in by Elder Samuel Carpenter, late pastor of the Baptist Church on Staten Island, in a letter to the writer.

Mr. Fountain was twice married: first to Hannah Garrison, and, after her decease, to Eliza Baldwin. By the former he had seven children, five sons and two daughters, all of whom lived to be married. Four of them have professed regeneration and become members of the Baptist Church. Two of these, a son and a daughter, also one of the sons, not a professor, are deceased. His son Cornelius and his wife, both members of the church died within a few days of each other, and only about two weeks before his own decease. He attended both their funerals. By the latter wife he had two children, both daughters, and who remain with their pious mother, to lament the great loss which they have sustained. May both mother and children be enabled to trust in Him who is a "Father of the fatherless and a Judge of the widows." Psal. lxxviii. 5.

## CONSCIENCE NOT AN ADVENTITIOUS FACULTY.

IT has been asserted by some philosophers, who according to Cicero have maintained every absurdity, that conscience is not a faculty inherent in our moral constitution, but merely superinduced by education and confirmed by habit. For this purpose some writers have taken pains to collect from different countries a detail of customs, singular or ridiculous—which are in one place held in reverence, and in another with detestation. Among these, Locke, eminently conspicuous for acuteness of intellect and purity of morals, has presented us with the variety and discordancy of opinions which men have entertained of the great First Cause. Some nations have recognized a plurality of superior existences, and have attributed to them passions and conduct which would degrade the character of a human agent—the illicitness of amours, the wantonness of lust, and the rage of contention. While in other nations, whose theology admitted the unity of the Divine nature, ideas of it grossly erroneous have prevailed, notwithstanding the true doctrine had been taught with the utmost solicitude of attention and diligence of instruction.

Locke, in confutation of the argument in favour of the unity and infinity of the Deity, drawn from the universal consent of mankind, remarks, that wise men indeed of all ages have conceived these attributes as appertaining to the Deity; but observes that the wise are so few in comparison with the weak, the credulous, the thoughtless and the profane, whose conceptions of God have been formed by accident, or received from tradition, that their opinions cannot be considered as the opinions of the race. This concurrence of sentiment, among those whom virtue has exalted and wisdom enlightened, ought I think far to outweigh the testimony derivable from the ideas of those whom indolence has enthralled; ignorance debased, or vice perverted.—The denial of innate practical principles may, by a similar reason, be demonstrated irrational. The instances of the enormities which have been remorselessly perpetrated by people, deemed to have attained civility of manners, cannot militate against the doc-

trine of the natural inherency of conscience. The history of the nations, who expose their children in the fields to perish by famine or to be devoured by beasts of prey ; who doom them to destruction if astrology declares their nativity to have happened under the influence of unpropitious stars ; who convert them into food and nourish their bodies with human flesh ; of those who believe they merit paradisaical bliss by the exercise of revengeful passions—proves, alas ! the melancholy depravation of their nature, but proves not that similar notions and conduct would emanate from a mind illumined with knowledge and mollified by sensibility.

With respect to various other narrations of barbarities, which disgust the feelings of the delicate and appal the hearts of the good, we must protest against the entire veracity or skill of those whom curiosity or interest prompt to visit distant regions of the earth. It is a charge not less hackneyed than incontestible, that many of these voyagers are incapacitated, through deficiency of information or integrity, from exploring the origin or reporting with fidelity customs extremely dissimilar to those themselves have practised. If, however, the most unfavourable accounts be accredited they will not prove conscience to be indeterminate. It may be indeed exceedingly perverted : its absolute destruction can never be effected. Reason itself is susceptible of extreme distortion. How immeasurably superior did this noble faculty appear in Newton or Hamilton to its displays in the manual labourer ! But it is utterly incredible that reason can be reconciled to the belief of direct contradictions or palpable absurdities—Its assent could never be obtained to the reverse of the axioms—The whole is greater than its parts—If from equal quantities equal sums be subtracted, the remainder will be equal—Two parallel straight lines cannot enclose a space.

Maxims of truth, similarly irresistible, are—Piety is preferable to impiety—Justice to injustice—Charity to malevolence—Fortitude to pusillanimity—Temperance to licentiousness. Misapprehension of moral obligation, proceeding from imperfect information, cannot invalidate the position which the wise have invariably maintained with immovable confidence, and which the universal experience of man has attested by its invariable sanc-

tion. If a person, possessing the appearances of rationality, should declare a stone an animated being, or virtue and vice equally entitled to esteem, we should regard him as deranged. To as little reverence are they entitled who advocate the paradox, that conscience is not a natural but an adventitious faculty of the mind. The organs of sight, in beholding objects through an adulterated atmosphere, perceive them very different from what they really are—defecate the atmosphere and it beholds their real character. The incorrect perception is not attributable to destitution of visual power, but to the impurity of the intervening medium. Precisely similar is the case of conscience. Ignorance, superstition and other causes may warp the mind and bend it from the course of rectitude. Let ignorance be supplanted by knowledge and superstition by rational religion—the decisions of intellect are rectified and pure conscience established.

Conscience is not only an inherent faculty, inwrought by Him who made us into the very constitution of our moral nature, but it is susceptible of proof irresistibly demonstrative that it is entitled to supremacy of sway over our whole nature. A man may be without taste in the arts, and esteem the feeblest progeny born by penury of genius and an uncultured mind to those of just celebrity. He may prefer the most tasteless compositions and the most tumid bombast to those of Virgilian elegance or Homeric sublimity, and yet be a worthy man. He may be without superiority of talent or perspicuity of discernment, and fall into errors easily detected by ordinary strength of intellect, and yet be a man of irreproachable character. But he who is unconscientious can never be respectable, but must be universally detested as criminal and base. Conscience is the voice of God speaking within us, admonishing us of our duty of subjection to the benignant Supreme; of entire devotedness of heart to his service; of conformity of life to his precepts; and of un murmuring acquiescence to his mysterious dispensations. Those who listen and obey; who through an unwearied perseverance of virtuous conduct seek for "honour and immortality," shall be remunerated by an exaltation to the assembly of immaculate spirits—the raptures of whose felicity transcends the conception of imagination, and which it is therefore infinitely impossible for the tongue of eloquence to proclaim.



## REFLECTIONS

### ON SEEING A HOUSE IN FLAMES, BY NIGHT.

Not long since, a house in my neighbourhood being on fire, the watchmen ran about the streets, sounding an alarm to the inhabitants, and calling out, *Fire! Fire! Help! Help!* It was at midnight, when the senses were wrapt in slumber; and when thousands of excursive minds were chasing, each, some visionary phantom of its own. Starting from our pillows, we behold the sad disaster, and wing our steps to the melancholy spot. There wild disorder reigns. Columns of fire present themselves to the eye, through the shattered windows. Millions of sparks, hovering in the air, bear a feeble representation of the absent heavenly luminaries. Whilst the shrieks of the distressed, and the crackling of the consuming furniture, afford harsh and dismal music for the ear. A huge croud of spectators flock from all quarters. Many stand idle, but, surely, not unconcerned, spectators! Many seek to add to the distresses of the distressed, by plunder. But some there were, who were anxious to be useful, and assisted to rescue the remaining property of the injured. Through the blessing of Providence upon their interposition, the flames were mastered, and prevented from spreading: but the ruins still proclaim the dreadful havoc wrought by the most merciless of elements.

How different, thought I, is the conduct of people, with respect to the things of *time*, and the concerns of *ETERNITY*! Ministers of Christ, *the watchmen upon the walls of Zion*, sound the alarm to sinners, warn them of approaching danger; and direct them to a place of sure refuge: but they turn a deaf ear, and regard them not. Why is it, O my soul, that the sons of men are so eager to escape a fire, which, at the utmost, can but destroy the body; and yet remain thoughtless, senseless, careless, to avoid that *everlasting fire*, prepared, by an infinitely holy God for all that die uninterested in the blood of his Son?

The owner of yonder building called it *his own*. But where is it now, and to whom does the non-entity belong? The man of property may, in the course of Providence, and in a very short time, be deprived of all he has. Ye, who madly value yourselves upon



your wealth, view the ruins of this once splendid edifice : and learn not to *trust in uncertain riches*, but in *the living God, who giveth us*, so long as it pleaseth him, *all things richly to enjoy*, and can resume them at a stroke. Seek ye, therefore, the *kingdom of God, and his righteousness* : treasures which no fires can destroy, no bankruptcies can impair, nor rapacious thieves diminish. Sudden as this formidable fire, *shall the coming of the Son of Man be*. When that King, whose name is the LORD OF HOSTS, shall command his angel to declare, that "Time shall be no longer ;" when the heavens shall melt, and the whole world sink in one general conflagration ;—ponder, O my soul, what the awful solemnities of that decisive day will be, which shall come as a thief in the night.

At midnight, when mankind are wrapt in peace,  
 And worldly fancy feeds on golden dreams :  
 To give more dread to man's most dreadful hour,  
 At midnight, 'tis presum'd, this pomp will burst  
 From tenfold darkness ; sudden, as the spark  
 From smitten steel ; from nitrous grain, the blaze.  
 Man, starting from his couch, shall sleep no more !  
 The day is broke, which never more shall close.  
 Above, around, beneath, amazement all !  
 Terror and glory join'd in their extremes !  
 Our GOD in grandeur, and our WORLD on fire !  
 All Nature struggling in the pangs of death !  
 Dost thou not hear her ? Dost thou not deplore  
 Her strong convulsions and her final groan ?  
 Where are we now ? Ah me ! The ground is gone  
 On which we stood ! —————

View a scene infinitely more tremendous still. Behold yonder exalted *throne* ; the *judgment seat* ; and the *books* open ! Survey, if the dazzled light will give thee leave, the JUDGE, at whose presence the earth and the heaven fled away. See the *dead* small and great, high and low, rich and poor, prince and peasant, stand before him ; and thyself amongst them ! Read confusion and black despair upon the foreheads of millions. Hear them " cursing the day that gave them birth ; and the night, in which it was

said, a child is conceived." Hear the JUDGE pronounce the solemn sentence; "Depart, ye cursed, into everlasting fire. Take these mine enemies, and destroy them from before my face."

But, blessed be God! there are millions, likewise, who are written in the *book of life*; and who are *washed, and sanctified and justified, in the name of the Lord Jesus, and by the spirit of our God*. To these, the Judge shall say, "Come ye blessed of my Father: inherit the kingdom prepared for you before the foundation of the world. Enter ye into the joy of your Lord." This favor'd throng can behold spreading devastation; the graves opening; earth's pillars shaken; and the sea giving up its dead; with more than a sweet tranquillity, even with all the exultation of triumphant joy. For they know, that He, in whom they believed, is both able and faithful to keep what they committed to his trust.

O my soul, this is no trifle, no fiction. 'Tis what thou must be an eye and ear witness to, and a party concerned in. Let me put the grand inquiry. Am I numbered with the people of God, *here*? and have I a good hope, through grace, of sharing the blessedness *above*? If I partake in the kingdom of grace, below; I shall live in the kingdom of glory, hereafter. Should *that* be the happy case, it will be, *not by works of righteousness which I have done, but through the free mercy of God my Saviour*. I shall sing, "Not unto me, not unto me, but unto thy name be all the glory."

OBSERVATOR.

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*The daily, constant EXERCISES of GODLINESS.*

## EXERCISE, NO. II.

*Every Morning, when we have paid our homage to God, by prayer and thanksgiving, let us solemnly resolve to tie ourselves to certain rules of living that day.*

AN Exercise recommended to us, Psal. xvii. 3, 4—lxxvi. 11—lvii. 7, 8—cxix. 101, 106.—To this purpose, Pliny saith of the Christians in Trajan's time, that they used to bind themselves by an oath in the Morning, before they went to their business, not

to sin, not to cheat, not to lie, not to steal, not to keep any thing unjustly from their neighbours. And this exercise was observed many hundred years before that time by David, Psal. v. 3. where our translation renders it, "In the morning will I direct my prayer unto thee, and will look up:" but the original runs thus: "In the morning I do order, or dispose myself to Thee, or towards Thee, as a man from a high tower watches and observes the motion of the enemy. Not but our translation reaches David's sense well enough, but it doth not so fully express it as it might have done. He had, in the foregoing words, spoken of his prayer in the morning; and behold, what he presently subjoins to that duty! When I have done this, I then resolve how to order my conversation that day, and how I may please God; and consider how I may best watch against those corruptions which do most easily beset me. The truth is, men running abroad abruptly, without any previous consideration of what they mean to do for their souls that day, must needs continue strangers to that spiritual life our profession obliges us to; for this makes them rush into sin, as the horse rushes into the battle, having no bridle to restrain, no curb to keep them in order, no solemn resolutions upon their souls, to check and govern them: Therefore, before I venture upon any worldly business, let me solemnly resolve, in the presence of Almighty God, "This day I seriously intend thus and thus to behave myself, by the assistance of Almighty God; I resolve, if a neighbour should be very angry or insolent with me, to answer him with meekness and gentleness: If I meet with success in my business, as soon as I come home, I will enter into my chamber, and praise the great Giver of every good thing. If I am tempted to go into company, and have reason to suspect they will draw me into sin, I will refuse to go, though they revile and abuse me never so much; or if I go into any company, I will speak but little, or endeavour to divert any vain discourse to better subjects. If my servants, or my children, do things indecent and unlawful, I will reprove them with tenderness and compassion. If I am asked a question, which I know not how to answer readily, without telling a lie, I am resolved either to be silent, or to take time to consider of an answer that I may not be surprized into an untruth."

If I resolve thus, before I set about any of my secular affairs, I set up a kind of remembrance-office in my soul, and constitute a monitor in my conscience, that will put me in mind of my obligations, and pull me back when my appetite would push me on to sin.

When people venture out, without putting on this armour of God, this shield of faith, and this breast-plate of righteousness : no wonder if they expose themselves to the fiery darts of the devil, and to the insolence of that roaring lion, which walks about seeking whom he may devour ; such a soul lies open to his incursions, and having no hedge to fence it, " The boar out of the wood doth waste them, and the wild beast of the field devour them, Psal. lxxx. 13. Such resolutions in the morning, are a wall about the soul, and the devil cannot easily climb it. Such resolutions show that we do not take up religion out of custom, but upon serious deliberation, and persuasion, that this is the one thing needful ; a temper, without which, God rejects our service, and hides his face from our customary devotions, and gives them no other welcome, but this, Who hath required this at your hands ?

Sirs, you purpose in a morning to dispatch such and such of your worldly affairs that day ; why should you not purpose to do something for God, or for your souls, every day ? How come your spiritual concerns to deserve so little care ? Why must ye be slovenly and careless in this particular ? Is not your soul more than your trade, and your eternal welfare more than a livelihood on earth ? Why of all things must your souls and your God be neglected ? Laban was more concerned for his God, than for his sheep and oxen ; shall an idolater mind his idol more, than you the great God of Heaven and Earth ? You complain you cannot conquer your corruptions ; How should you conquer, when you do not strive ? How should you strive, if you enter into no holy purposes, to arm yourselves against the sins of the day ? Are corruptions blown away with a breath ? or lusts that are deeply rooted, expelled with sighs and wishes ? Did you ever know cedars to fall with the touch of a hand ? Or did ever children with a switch lash a sturdy oak out of its place ? Will your sins leave you when you do not think of them ? Do you think the devil values your

souls as little as yourselves? Or do you fancy that strong man will leave his habitation, except you come against him with swords and axes? "Canst thou draw Leviathan with a hook, or his tongue with a cord, which thou lettest down? Canst thou put a hook into his nose, or bore his jaw through with a thorn? Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?"

With what face can you confess your sins at night, when your consciences tell you, you did nothing to prevent them; that you left yourselves naked, and exposed to the assault of temptations, and would take nothing to preserve you from the infection? What do you confess your sins for, but to be better? And if to be better, how is it possible you should be so, without you guard your souls by such holy purposes the next day? Do you make no more than a formality of it? Do you think God will be put off with shadows, and the Almighty imposed upon with counterfeit devotion? Have you lived so long under the gospel, and have learned Christ no better? Have you conversed with Ministers so long, and are no better scholars? The devil himself cannot but smile, to see how ridiculously you go to work, to see you content yourselves with the bare confession, and take no care to tear the pernicious weeds from your hearts: If therefore you would not make a jest of religion; if you would not turn your duties into ridicule; for God's sake enter into protestations against your sins every morning, lest you increase your guilt, and add sin unto sin.

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## ALL IS WELL THAT ENDS WELL.

THIS proverb intimates to us, that we should not be hasty and precipitate in determining on the present actions of men, or appearance of things; but that the end crowns the work. For, in any cause, it is not enough to set out well, and to go on well for a season; but there must be persevering unto the end, that all may be well. Thus it must be in the Christian course. Thus it shall be to all the elect of God. Glory shall perfect, what grace begins. Election is the offspring of love. Perseverance is the fruit of grace. Eternal life is by free gift, of precious promise to Christ, for and in behalf of all whom the Father hath given him to

redeem, justify, and save. His Spirit quickens them in time, sanctifies them through the faith of Jesus, keeps them by his power through faith, and enables them to persevere in faith, until they receive the end of their faith, even the salvation of their souls, into the presence and enjoyment of Jesus, in his kingdom of glory. Thus all is well with God's elect now, all shall be well with them at the last. Else God's love must fail, and his glory be lost. O the joy of this ! The grace of Christ, in them, is like a well of water springing up into everlasting life. John iv. 14.

But there may be much of the appearance of this, in many professors, without any of the reality. Many set out well, with a fair wind of resolution, and a strong tide of natural affections ; discover much zeal for Christ, and the truth as it is in him, and seem as though they would gain the haven of eternal rest. But alas ! after a while, nature's power fails, they are becalmed, or by contrary winds from the world, the flesh, and the devil, driven back again ; or make shipwreck of faith and a good conscience, which they once boldly professed to have enjoyed. This is most awful, and should be dreaded. This should put us on our guard, cause us not to be high-minded, but fear, and continually cry, Lord preserve me from backsliding from thee : keep me close to thee, that I may never intermit in following of *thee*, my life, and my love. For, it is better not to have known the way of righteousness, than, after we have known it, to turn from thy holy commandment delivered unto us. The latter end of such is worse than the beginning. 2 Pet. ii. 20, 21.

Ye dear children of God, and brethren of Christ, it is good ever to entertain a fear of falling away, turning back, or coming short at the last : for, by such a fear, the gracious soul is kept persevering to the end. Where this fear is absent, a vain-glorious confidence is present. This fear is the offspring of triumphant faith, the concomitant of heavenly love, and joyful hope. Yea, the stronger our faith in Jesus, the more ardent our love to him, and the more earnest our hope of eternal enjoyment of him, so much the more will this fear operate in our hearts, lest we lose the comforting presence of our Lord now, and the eternal fruition of him in glory. For, hear and tremble to look back or turn back : hear, and look up, and look forward : hear this solemn,

immutable decree from the Oracle of truth—"He (and only he) who shall endure unto the end, the same (and no other) shall be saved," Matt. xxiv. 13.

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## THE MOST HASTE, THE WORST SPEED.

WHY so? Because a spirit, agitated with precipitancy and over-eagerness, throws the mind into such a state of confusion as generally mars the work such are engaged in. Hence this common saying of one, "Tarry a while, that we may make an end the sooner;" *FESTINA LENTE*. In the midst of haste, give way, for a moment, to calm reason, and sedate reflection. No time is lost by this: the end will be accomplished sooner and better. May we apply this proverb to religious concerns? Yes. "He who believeth shall not make haste," Isa. xxviii. 16. Faith in God's sacred word; faith in God's beloved Son, as the sure foundation which God hath laid for sinners to build all their hopes upon for peace and pardon, righteousness, life, and salvation; calms our fears, stills the raging of boisterous anxieties in the mind, and quells our natural, tumultuous, legal agitations, which are prone to urge us on with haste to pursue unscriptural methods for deliverance from trouble, and which certainly bring on disappointment and confusion in the end. So far as faith prevails, patience is promoted, waiting on God is excited, undue haste is prevented, and such shall be kept from being confounded. Why? Because they put their cause into God's hand, cast their care upon him, and leave the event with him, praying to him, with Abraham's servant, "O Lord God, I pray thee send me good speed," Gen. xxiv. 12. Without this faith in God, and prayer to God, we are sure, whatever haste we may make, not to have good speed from God. O Christians, to keep your spirits from haste, and to prevent bad speed, use your faith, and honour your Lord; ever attend to the advice of the Spirit, "Delight thyself in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord: trust also in him, and he shall bring it to pass. Pſal. xxxvii. 4, 5.



## RELIGIOUS INTELLIGENCE.

The Methodists find their numbers to be annually increasing : and that 18,950 persons have been added to their society in this country, since their report in 1812 ; which averages more than 264 for every week in the year. They are enriched with the fellowship of 42,859 of the Ethiopians, claiming kindred with the wife of Moses. Total number of Methodists 195,357.

The American wilderness blossoms : and Ethiopia stretches her hands unto God.

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It will be recollected that in vol. 1. page 605, we published a letter from Mr. John Paterson, dated Stockholm, June 17, 1812, in which he mentions that he is going to St. Petersburg, with a view to establish bible societies ; we have recently been informed that his mission to that place has been successful. A Bible Society has been established in St. Petersburg, and if we mistake not, another at Moscow. The institutions have been patronised by the emperor Alexander who we understand has contributed largely towards their funds.

## POETRY.

## CREATION AND REDEMPTION.

Reclin'd beneath an oak I lay,  
 And sung the sultry hours away ;  
 No earthly theme engag'd my tongue,  
 To heav'n's high KING I rais'd the song.  
 " HE rob'd the sun in gorgeous light,  
 And taught the moon to cheer the night ;  
 HE sprinkled heav'n with stellar fire,  
 And gave the skies their blue attire ;  
 The spacious earth He formed, and crown'd  
 With smiling green the fertile ground.  
 But O what love pervades THE PLAN !  
 Th' IMMORTAL dies !—and dies for man ?"  
 'Twas here I ceas'd my feeble lays ;  
 For here I lost my soul in praise.